6: Taylor E-5 (1930-1937) 1938
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iron file, and a piece of dry rotten wood to catch the spark. The specimen I have has a diameter of 6.5 cm and a total length of 12 cm. These are still in general use, especially among those who go hunting or canoe making in the high woods.

The dried root of the tree fern is used to preserve fire and to carry it from place to place. Spongey and peat-like, this wood will burn for hours without smoke or flame, generating great heat and leaving hardly any ash. Hence the Caribs give it the name "watu hâkuiyâ—voracious fire."

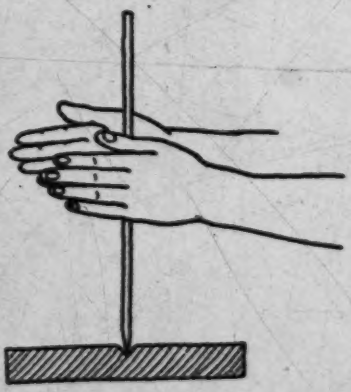

FIGURE 28.—Fire drill.

Torches (flambeaux) of two kinds are still made and used. Gum—usually from the white gommier (*Dacryodes hexandra*), of which practically all the dugout canoes are made—is collected after scraping the bark at the base of the trunk. It is then molded, candlelike, around a central wick made from the pounded wood of the tree fern, of bois diable (*Licania hypleuca*), or of icaque (*Hirtella triandra*). The whole is wrapped in the shroud or outer covering of the unopened palmiste heart, or in that of the yattaghu (?) palm, and bound up with *Bromelia* twine. (The palmiste of the islands is the manicol (*Euterpe* sp.) palm.)

FIGURE 29.—Tinder box, engraved and colored with roucou.

Another kind of torch is made from the so-called bois chandelle (*Amyris* sp.). The wood is merely split lengthwise and bound up in bundles or faisceaux. The gum of the *Icica heptaphylla* (gommier l'encens) is also used for torches, while the gum of the courbaril (*Hymenea courbari*) might well be but is not so used. The size of the torches is largely a matter of taste, the average being about 4 feet long and the thickness of a man's leg. A good gum torch will burn continuously for some 10 to 12 hours, while a candlewood torch lasts only about 2 hours. Both give off a good deal of smoke, which has, however, a pleasant, highly fragrant smell. The candlewood gives, perhaps, the clearer flame.

The gum of the red lowland gommier (*Bursera gummifera*) is more liquid than the preceding and is used only as a plaster applied to cure contusions.

Beeswax is used principally for making into candles and is of two distinct varieties. The common European honey bee, presumably

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237 once imported but now found in a wild state, makes a typical comb (locally called "cassava") whose wax, at first yellow, becomes quite white on boiling and straining. Left to itself, it soon becomes hard. On the other hand, the native stingless bee (sometimes called "pou lélé"), small and dark of color, makes a sort of pouch about a foot long, interiorly divided into pockets, in lieu of comb. The wax is brown-black and remains perfectly malleable, however long it is kept. For this reason it is often used for molding figurines, etc. The honey itself is liquid, very slightly viscous, of a clear brown hue, and has a fragrant subacid taste (miel sûr).

314 Two kinds of oil are commonly made and used in the reserve today. Carapate oil, so-called, is nothing more than the oil of the palma Christi, castor oil, one or two of which shrubs grow near every house. The berries are gathered when ripe and stored until required in baskets or calabashes in the kitchen. When oil is wanted they are roasted, pounded in a mortar, and the resulting paste boiled, whereupon the oil rises to the surface and is skimmed off. The women make this [302] oil and use it for anointing their hair. The *Carapa guianensis*, from which oil used to be made, still grows in the woods of Dominica, but is used today only for its wood.

237 Shark oil, made by the men, is used in cruses for interior lighting. [372 Boiled together with copal gum and mixed with dry plaintain straw, it 501] serves in the calking of canoes.

Turtle oil is known to have been made and used for cooking, but owing to the present rarity of this animal and the laws made for its preservation is seldom met with today.

314 Coconut oil is occasionally made for sale but is never put to any domestic use in Carib households.

Manni (*Moronobea coccinea*?) is the name given to a blackish resinous substance used by the Caribs for strengthening the *Bromelia* twine with which they bind their baskets. I have seen lumps of it as big as a man's fist in the homes of basket makers. It is interesting to note that the tree from which this resin comes is not found in Dominica, nor, as far as I know, in the neighboring islands. The Caribs seek and gather their supply on the beach, where the ocean currents deposit it at certain times of the year, chiefly in February and March.

386 Pigments are singularly ignored nowadays. Roucou (*Bixa orellana*) still grows near many of the houses, but as the wearing of clothes has become general since the introduction of Christianity, its use as a skin protection against sun and insects has been forgotten. It is at present used occasionally as a decorative coloring matter in the home, but the present-day Caribs do not know of any fixative medium. Formerly it was used, mixed with oil of carapa, as a body paint, and the bright red pigment obtained by rubbing between the palms of the hands the ripe seeds contained in a half-opened pod.

11: Taylor E-5 (ca. 1930-1937)1946
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boémę *crown* ?], puis on les en frotte partout oú ils sont incisez, pensez s'ils ont froid! Pour les restorer on leur donne à manger le coeur de leur oyseau seullement; et crainte qu'il ne leur cause quelque indigestion, dès les grand matin, ils vont à un canari plein d'infusion de tabac, qu'ils boivent à longs traits, et qui leur fait rendre tripes et boudins.

Entre tous les conviés il y en a 6 ou 8 qui se frottent tout le corps de gomme d'Elemie [*Dacryodes excelsa* Vahl] encore liquide et degouttante de l'arbre, à laquelle on attache du duvet, ou petites plumes du festu-en-queue [*Phaeton aethereus*], et on couronne leurs testes de grandes plumes d'Arras, puis on les fait danser, deux à deux, autour du Carbet, l'un estendant son bras droit sur les epaulles de l'autre, et l'autre sa gauche autour du col de son compagnon. Les autres suivent en la meme posture, et en dansant deux à deux jusque a ce qu'ils soient arrivez au lieu où ils trouvent des grandes callebasses pleines d'oüicou, qu'il faut avaller jusqu' à la derniere goutte, encore qu'ils en deussent crever.

Other authors tell us that the "gligli" and "malfini" hawks were the birds usually employed in these rites; that the heart was dried over the fire before it was eaten, and the feet often set aside to be worn in an amulet; that the initiate's head and neck were anointed with oil; and that water, and tobacco and roku *(Bixa orellana)* leaves, as well as *Capsicum*, were crushed up with the bird's body to be rubbed on the men's backs.

No official form of divorce is recorded, but there is plenty of evidence to show that separation and remarriage of wives took place, consequent upon incompetence, neglect, or desertion on the part of the husband. Children always remained, in such cases, with the mother. Widows and widowers were free to remarry when and whom they pleased.

As soon as they are dead [says Breton] they paint them red [with roku], comb them, and, if they are of consequence, wrap them in a fine cotton bed, and in the middle of the hut dig a round hole of a depth proportionate to the posture they give them (which is that which they had in their mother's womb) [Labat says: "seated on a little stool, elbows on knees and chin in cupped hands"] into which they are lowered onto a piece of board placed there, then covered with another such onto which earth is thrown and tears shed, the while they sing their sorrow and lament in a lugubrious tone. This they continue last thing in the evening and at daybreak in the morning for some time. They do not forget their custom of putting bread and wine [cassava-cakes and wiku] on the grave, nor to light a fire all around it for quite a time. After a year they return to weep, remove the boards, throw and trample down earth upon the decayed body, drink the rest of the day and night, and sometimes quit the house and habitation, as I saw them do after the death of their captain, Henri Comte.

Personal belongings, other than those buried with the deceased, usually were burnt.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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material is used also in calking canoes [32]. By some Indians mabo noir fiber is considered superior to that of mabo doux (*Hibiscus tiliaceus*); by others it is considered inferior.

Specimen citation: 3256.

Oxandra laurifolia (Swartz) A. Richard [33] in Sagra, Fl. Cub. 20. 1845.

Bois Pian.

A forest tree recorded in the Antilles from Cuba to Dominica.

The dense, fine-grained, tough, yellow wood is said to equal boxwood, and is imported into England under the name «lance-wood spars» (18).

Bois Pian wood has a strong, pharmaceutical odor when cut, and its sap is said by some to have been used by the Caribs in the treatment of yaws («pians»). However, the name may allude to the characteristic yaw-like markings found on the trunk.

Specimen citation: 28 (T), 129 (T).

LAURACEAE. Laurel Family.

Ocotea sp. [34]

Laurier de rose. — *bulduako.*

In Dominica laurier de rose occurs on forested slopes from lower to middle elevations, but due to its general demand for construction purposes it has become rare.

The aromatic, strong, durable timber of this species formerly was much used by the Caribs for fashioning the boards on which they slept in their *wawina*, etc.

Specimen citation: 102 (T).

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[32] When so employed it is mixed with gomme (gum elemi, *Dacryodes excelsa*) boiled in shark oil.

[33] A provisional identification, based only on sterile material.

[34] The available herbarium material of laurier de rose includes only staminate flowers making it difficult to determine the species with any certainty but the specimen suggests either *O. dominicana* Meisn. or *O. staminea* Mez. The species *Phoebe elongata* (Vahl) Nees has also been tentatively identified as laurier de rose.